4.8 Native American Indians

This section discusses the Native American Indian tribes and bands whose interests and/or rights may be affected by the proposed Federal actions in the FR/EIS. This discussion includes the following tribes and bands:

- Confederated Tribes of the Colville Indian Reservation
- Confederated Tribes of the Umatilla Indian Reservation
- Confederated Tribes and Bands of the Yakama Nation
- Nez Perce Tribe
- Wanapum Band
- Burns Paiute Tribe
- Coeur d'Alene Tribe
- Confederated Tribes of the Warm Springs Reservation of Oregon
- Kalispel Indian Community of the Kalispel Reservation
- Kootenai Tribe of Idaho
- Northwestern Band of the Shoshoni Nation
- Shoshone-Bannock Tribes of the Fort Hall Reservation
- Shoshone-Paiute Tribes of the Duck Valley Reservation
- The Spokane Tribe of the Spokane Reservation.

This section pulls information from a number of sources. One specific source of tribal information is the Tribal Circumstances and Perspectives report (Meyer Resources, 1999) prepared by a contractor in association with the Columbia River Intertribal Fish Commission (CRITFC). The Tribal Circumstances and Perspectives report focuses on input from specific tribes and sets forth their perspective. The five tribes which

participated are the Nez Perce Tribe (Nez Perce), the Confederated Tribes of the Umatilla Indian Reservation (CTUIR), the Yakama Nation (Yakama), the Confederated Tribes of the Warm Springs of Oregon (Warm Springs) and the Shoshone-Bannock Tribes of the Fort Hall Reservation (Shoshone-Bannock). These five tribes were selected for specific input because of their close cultural linkages, blood ties, pursuit of salmon and other similar food resources, languages, and similarity of treaties. Although the Tribal Circumstances and Perspectives report cited throughout this section refers specifically to these five tribes, it is assumed that some of the more general issues detailed in this report would be applicable, in various degrees, to the other nine regional tribes listed above.

4.8.1 Overview

Native cultures within this region developed over thousands of years. By the early 19th century, these cultures had developed numerous different languages and dialects, and a variety of effective life ways for living in the unique environments of the Pacific Northwest. A variety of significant natural resources and habitats such as riverine, lake, or other aquatic environments supported their subsistence-based economies. These subsistence-based economies were in turn bolstered by established trade, political and social networks, and alliances that served to connect the regions different cultures. In these societies, villages harvested local resources and hosted inter-band resource/trade centers in their own lands through mutually beneficial agreements and concepts of exchange.

The formation of Federally recognized tribes in the mid-19th century placed these different cultures together on reservation lands often located outside of a bands homeland. Those families that chose to remain within their homelands often did so by opting to acquire Indian allotments or, in a few cases, by remaining in villages with eventual Federal government acceptance. Traditional cultural practices such as harvesting foods and medicines, observing native religions and ceremonies, speaking native language dialects, and living in extended families continued throughout the 19th and 20th centuries, although in increasingly fragmented forms as people became acculturated and communities adapted to local American lifestyles.

Reservation communities continue to be the predominate place of residence for the descendants of lower Snake River native peoples. Their tribal governments remain their primary form of representation in family and community life, even though local and state governments share responsibilities to these citizens. As part of agreements made when the tribes ceded lands to the U.S. Government, tribes typically retained rights to hunt, fish and gather, and to graze livestock. In addition, tribes and American Indian communities maintain cultural values in both natural and cultural resources managed by the Corps in the lower Snake River. Numerous aquatic, plant, and wildlife species retain cultural significance to tribes (e.g., salmonids, lamprey, sturgeon, whitefish, sculpin, deer, cous, Indian carrots, chokecherries, and tules).

4.8.1.1 Tribal Summaries

This section provides an overview of the 14 potentially affected tribes.

Burns Paiute Tribe of the Burns Paiute Indian Colony

Members of the Walpapi Band of the Northern Paiute signed the Treaty with the "Snake" band in 1865. The tribe signed a treaty with the U.S. Government in December 1868; Congress failed to ratify it. The Executive Order of March 1872 established the Malheur Indian Reservation and recognized the Burns Paiute Indians. However, in 1883 another Executive Order dissolved the reservation and the tribe lost Federal recognition. The 1.8-million-acre Malheur Indian Reservation was terminated and the land was made public domain. The 1887 Indian Allotment Act allowed for 160 acres to each tribal head of household. The Burns Paiute Tribe is located in eastern Harney County, Oregon. Tribal Headquarters are in Burns, Oregon. In 1972, the United States transferred title to 762 acres to the Burns Paiute and established the Burns Paiute Reservation through Public Law 92-488.

The current reservation consists of 771 acres, and another 11,786 acres of allotments are owned by tribal members. An additional 360 acres are held in trust and administered for the tribe by the Bureau of Indian Affairs. The tribe is self-governing. A Tribal Council of seven elected members was established by the tribe in 1988.

The peoples represented by the tribe are of the Great Basin Cultural Region consisting of the northern division of the Paiute peoples. The original homeland of the Northern Paiute peoples included southeast Oregon, most of northwestern Nevada, and a portion of southwest Idaho. Northern Paiute associated with the Burns Indian Reservation include the remnants of the Wadaika band (Wada Eaters who historically were centered around Malheur and Harney lakes); the Hunipui (Juniper-Deer Eaters of the Crooked River area); the Walpapi (Elk Eaters of the upper John Day River area); the Tagu (Salmon Eaters of the Owyhee River area); the Kidu (Groundhog Eaters of the Fort Bidwell area); and the Koaàgai. Northern Paiute and English are spoken by the tribe. Major religious affiliations include traditional Indian religions and denominations of Christianity.

Coeur d'Alene Tribe

In 1867, an entity called the Coeur d'Alene Reservation was created for the Coeur d'Alene, Kalispel, Spokane, Sanpoil, and Colville "bands." The Coeur d'Alene never moved to that reservation. In 1873, a 592,000-acre reservation was created for the Coeur d'Alene Tribe by Executive Order. In following years, the reservation area was reduced, lands ceded, and portions removed from the reservation. Today's reservation consists of 345,000 acres in northern Idaho.

Tribal government is under a constitution originally approved on September 2, 1949. The Tribal Council is the legislative body. Tribal Headquarters are in Plummer, Idaho.

Peoples represented by the tribe are of the Plateau Cultural Region and are of the Coeur d'Alene, Spokane, and San Joe River Tribes and Bands. In 1842, a Catholic mission was established by Father Pierre DeSmet near St. Maries for the tribe. Today, religious affiliations include traditional Indian religions and denominations of Christianity. Interior Salish and English are spoken by the tribal peoples.

Confederated Tribes of the Colville Indian Reservation

The basis for formal Federal recognition of the tribe and recognition of the inherent sovereignty was established through the "Nez Perce" and "Yakama" Treaties of June 9, 1855. The Executive Order of April 9, 1872~~wh~~ich was superseded by Executive Orders of March 6, 1879, February 23, 1883, March 6, 1880, and May 1, 1886; Agreements of May 9, 1891, July 1, 1892, December 1, 1905, and March 22, 1906; and the Act of June 20, 1940~~all~~ helped refine the Colville Tribes's relationship with the U.S. Government.

The Colville Reservation was established on April 9, 1872 in north-central Washington. Modifications to the reservation size, status, and location in later years resulted in the present 1.4-million-acre reservation in north-central Washington. The basis of the tribes's off-reservation rights and interest is derived from the Yakama and Nez Perce Treaties of 1855, Article 3 and a 1891 Agreement, Article 6. It is through the Yakama Treaty that members of the Palus band moved onto the Colville Reservation in the late 19th century. The Colville tribe asserts rights and interests in ceded lands of the Palus people along the lower Snake River.

The Colville Tribe did not adopt the Indian Reorganization Act of 1934, but did establish a constitutional form of government with a Business Council since 1938. The tribes's Business Council membership is elected from four reservation districts comprised of two groups of seven council members that are elected to four-year terms in staggered biennial elections. The chair and vice-chair Business Council positions are filled through elections held by its Executive Committee, while all other positions are elected by the entire Business Council membership. The General Council meets bi-annually to provide direction to the Business Council. The Colville Tribes have operated under a tribal self-determination agreement with the Bureau of Indian Affairs since 1995 that has integrated BIA staff positions with the tribes's. Colville Tribal Headquarters are located in Nespelem, Washington.

The Confederated Tribes of the Colville Indian Reservation (CTCIR) represent peoples of the Plateau Culture Area including the Methow, Sanpoil, Lakes, Colville (Sweelpoo), Kalispel, Spokane, Entait, Nespelem, Chelan, Columbia (Senkaiuse), Chief Joseph Band of the Nez Perce (Nimiipu), Wenatchee (Wenatchapum), Southern Okanogan (Sinkaietk), Palus, and Lakes (Senijextee). Interior Salish, Sahaptin, and English are spoken by the tribal population. Religious affiliations include traditional Indian religions, and denominations of Christianity.

Confederated Tribes of the Umatilla Reservation

The "Treaty with the Walla Walla, Cayuse, and Umatilla Tribes," subsequent Treaties, and the CTUIR Constitution form the basis for formal recognition of the tribes' inherent sovereignty. The tribal government's off-reservation treaty rights are recognized in Article 1 of the treaty. Congress ratified this treaty in 1859 and a reservation was established encompassing 254,699 acres in what has become northeastern Oregon. The size of the reservation was reduced through subsequent congressional acts and today consists of 89,350 acres of trust and allotted lands. The tribes rejected the Indian Reorganization Act in 1935 by tribal referendum. However, a Constitution and By-laws were adopted in 1949. The tribal governing body consists of a General Council and a Board of Trustees (BOT). The BOT is a nine-member council that sets tribal policy and makes final tribal decisions. The BOT members are elected together in a single election for 2-year terms. All

BOT members, except the chairperson, participate in tribal commissions and committees and thereby oversee tribal business. Tribal headquarters are in Mission, Oregon.

The bands represented by the CTUIR were affiliated with the southern Plateau Culture Area. English, Sahaptin dialects, and the Nez Perce language are spoken by tribal citizens. Major religious affiliations include traditional Indian religions and Christian denominations.

Confederated Tribes of the Warm Springs Reservation of Oregon

In 1855, the sovereignty of the Confederated Tribes of the Warm Springs Reservation was recognized in the "Treaty with the Tribes of Middle Oregon." (The "Treaty with the Tribes of Middle Oregon of 1865" was later negated by the U.S. Government.) Today's reservation, in central Oregon, consists of 640,000 acres, 480,196 acres of which are tribal-owned.

The tribes adopted the Indian Reorganization Act in 1935 and adopted a Constitution and By-laws in 1938. The tribes have an elected Tribal Council and various tribal committees and boards. The tribes are self-governing. Tribal Headquarters are in Warm Springs, Oregon.

Peoples represented on the Reservation are of Plateau and Great Basin Cultural Regions and are from the Wasco Bands—Dalles, Ki-gal-twal-la, and Dog River; Warm Springs—Taih or Upper Deshutes, Wyam (Lower Deshutes), Tenino, Dock-Spus (John Day River); and Northern Paiutes (Removed to Warm Springs Reservation in the 1880s) groups. Languages spoken by tribal members include English, Chinookan, Sahaptin, and Shoshonean (Northern Paiute). Major religious affiliations include traditional Indian religions, traditional belief systems, and Christian denominations.

Confederated Tribes and Bands of the Yakama Nation

In 1855, the "Yakama Treaty" established the Yakama Nation and a reservation in what is now south-central Washington. Pre-treaty lands included about a quarter of the modern State of Washington. Other binding treaty documents include the Agreement of January 13, 1885, Executive Order November 21, 1892; and Executive Order 11670. A number of land ownership changes have resulted in the current 1.2-million-acre reservation. As a point of interest, the spelling of Yakama was changed from Yak[i]ma back to the original spelling in the Treaty of 1855 by a vote of the Tribal Council on January 24, 1994. In 1999, the tribal government also indicated a preference to be known as the Yakama Nation.

The Tribal Council is the governing body and is comprised of 14 members. The General Council elects Tribal Council members in elections held every 2 years wherein half of the Tribal Council is elected to 4-year terms. The tribe's democratic government is regulated by General Council and Tribal Council resolutions. The tribe rejected the Indian Reorganization Act in 1935. The Tribe has a self-determination form of government and operates under traditional laws, ordinances, and resolutions as opposed to having a constitution. The Tribal Council oversees tribal business through eight standing committees and seven special committees. The General Council meets annually for an extended period of time to provide direction to the Tribal Council. The Tribal Headquarters are in Toppenish, Washington.

The 14 bands represented on the Reservation include the Klickitat, Klinquit, Li-ay-was, Kow-was-say-ee, Oche-chotes, Palus, Shyiks, Pisquose, Se-ap-cat, Skinpah, Wishram, Wenatshpam, Yakama, and Kah-milt-pah. These are all peoples of the southern Plateau Cultural Area. Religious affiliations include traditional Indian religions and belief systems, and denominations of Christianity. Languages spoken on the reservation include English, and numerous dialects of Sahaptin, Chinookan, and Salish.

Kalispel Indian Community of the Kalispel Reservation

The tribe's inherent sovereignty was recognized through an agreement with about half of the Kalispel tribe in an Executive Order dated April 21, 1887. In 1904, another Executive Order established a reservation for the tribe. However, the U.S. Government wanted to move the Kalispel to the Flathead Reservation. A second 4,630-acre reservation was established in northeastern Washington on March 23, 1914. Today, the reservation is about 4,550 acres. A Tribal Constitution and Charter was originally adopted on March 24, 1938. In addition to the Constitution, Tribal Council resolutions create tribal law. The Tribal Headquarters are in Usk, Washington.

Peoples from tribes and bands of the "People of the Pend Oreille" are represented on the Reservation. These peoples are of the Plateau Cultural Region. Major religious affiliations include Christian denominations, primarily Catholic. English and Interior Salish dialects are spoken.

Kootenai Tribe of Idaho

The Treaty with the Flathead, Kootenai, and Upper Pend d'Oreilles of July 16, 1855 established the tribe's sovereignty. Some Kootenai living in the vicinity of the Canadian border did not move to the reservation when the Flathead Reservation in Montana was established. A group of Kootenai families living near Bonners Ferry were recognized by the U.S. Government in 1894. By 1972, a reservation existed of approximately 2,683 acres. Today's reservation is approximately 1,300 acres. The tribe adopted a Constitution in 1947. A revision of the Constitution has been proposed. In addition to the Constitution, the tribe is regulated by a code of conduct. Tribal Headquarters are in Bonners Ferry, Idaho.

The Kootenai peoples were composed of two groups: Upper and Lower. Two of the three bands of Lower Kootenai now reside in Canada. Major religions followed by the tribe include denominations of Christianity and traditional belief systems. Languages spoken are English and Kitunahan dialects.

Nez Perce Tribe

The "Nez Perce Treaty" of June 11, 1855 and subsequent treaties, acts, agreements, and proclamations established the legal status of the Nez Perce Tribe. A reservation of 7.7 million acres was established in 1855. In 1863, the reservation was re-established with 780,000 acres. The present reservation is 750,000 acres between the Clearwater and Snake rivers in Idaho. The tribe rejected the Indian Reorganization Act in 1935 by tribal referendum. A Constitution and By-laws were originally adopted in 1927. The tribe is self-governing under a Constitution, which was adopted in 1958 and revised in 1961. The Nez Perce Tribe Executive Council (NPTEC) is the tribe's primary governing authority and

they meet formally twice a month. The tribes governing body (composed of tribal membership) is the general council and they meet twice a year. The general council elects three of the nine NPTEC members every year in September. There is no provision under the Nez Perce Council to hold special General Council meetings. Tribal Headquarters is in Lapwai, Idaho.

People represented by the tribal government are of the tribe and bands of the Nez Perce People (Nimiipu) and are associated with the southern Plateau Culture Area. Major religious affiliations include Christian denominations, traditional Indian religions and belief systems. English and Sahaptin Nez Perce language dialects are spoken. A Nez Perce newspaper is published by the tribe.

Northwestern Band of the Shoshoni Nation

Legal status is based on the Treaty of Box Elder of June 30, 1863 and subsequent Acts and Agreements. By 1900, many of the Northwestern Band resided on the Fort Hall Reservation. Others reside in Utah and Idaho communities. In 1989, the Tribe acquired 187 acres of land that constitutes the present Reservation in north-central Utah. Other nearby land parcels are held in trust by the Bureau of Indian Affairs. A Constitution was approved on August 24, 1987. They did not accept the Indian Reorganization Act of 1934. The tribe is self-governing with a General Council of all adult enrolled tribal members and an elected Tribal Council. Tribal headquarters are in Brigham, Utah.

The Northwestern Band of Shoshoni include the Weber Utes, Northwestern Shoshoni, and other Shoshoni people from the Lemhi area of southeastern Idaho. Traditional religions and denominations of Christianity are the major religious affiliations. Shoshone and English are spoken.

Shoshone-Bannock Tribes of the Fort Hall Reservation

The Treaty with the Eastern Shoshoni Tribe of 1863 and subsequent Treaties, Acts, and Agreements form the basis for the sovereignty of the Tribes. The Treaty reservation was originally established at 1.8 million acres. The present Reservation is comprised of 544,000 acres in southeast Idaho adjacent to Caribou National Forest. The tribal governments for the Shoshone and Bannock peoples operate under a Constitution and By-laws adopted in 1977, the Land Use Ordinance, the Big Game Code, the Law and Order Code, inherent sovereignty, customs, and traditions. The legislative body is the elected Fort Hall Business Council.

The Shoshone-Bannock tribes compose one Federally recognized tribe that includes two distinct groups~~the~~ Northern or Snake River Shoshone, and the Bannocks. The four Northern Shoshone Band divisions include the Western Shoshone (Warraeekas) including the Boise and Bruneas; the Mountain Lemhi Shoshone including the Tukuerukas (Sheepeaters) and the Agaidikas (Salmon Eaters); the Northwestern Shoshone including the Bear Lakes, Cache Valley, Bannock Creek, and Weber Ute; and the Pohogue (Fort Hall) Shoshone. Major religious affiliations include Christian denominations, the Native American Church, and traditional beliefs. Languages spoken include English, Shoshone, Bannock, and other dialects.

Shoshone-Paiute Tribes of Duck Valley Reservation

The Executive Order of April 16, 1877 set aside the Duck Valley Reservation for several Western Shoshoni bands that traditionally lived along the Owyhee River of southeastern Oregon, southwestern Idaho, and the Humbolt River of northeastern Nevada. Later, Paiute from the lower Weiser country of Idaho and other Northern Paiute families joined the Shoshoni on the reservation. The reservation was expanded in 1886 to 500,000 acres to include a Northern Paiute group (Paddy Cap's Band), who arrived in 1884 following their release from the Yakama Reservation. The current reservation is 294,242 acres. The entire reservation is owned by the tribe, forming a contiguous block of property located partially in southern Idaho and northern Nevada.

The tribe adopted a Constitution in 1936 in conformance with the Indian Reorganization Act of 1934. The tribe is one of the original 17 tribes that achieved a self-governing status having shed Bureau of Indian Affairs supervision. The tribe has General Council meetings of adult tribal members and a six-member elected Tribal Council. Tribal Headquarters are in Owyhee, Nevada.

Western Shoshone and Northern Paiute peoples are represented on the Reservation. Traditional religious beliefs and Christian denominations form the tribes' primary religious affiliations.

The Spokane Tribe of the Spokane Reservation

The Executive Order of January 18, 1881 and subsequent Agreements and Acts form the basis for the tribes' sovereignty. The first reservation was also established in 1881 in northeast Washington. Today the reservation is comprised of 137,002 acres of fee, allotted, and trust lands. The tribe approved a Constitution in May 1951, establishing a Business Council. Today, a general election chooses a five-member General Council which then elects members to the Business Council. At least once a year adult tribal members meet to advise the General Council. The tribe is self governing. Tribal headquarters are in Wellpinit, Washington.

Peoples represented by the tribe are of the Northern Plateau and represent Upper Spokane (Snxwemiẖe: people of the steelhead trout place); Middle Spokane (Sqasiłni: fishers, after a village name); Lower Spokane (Sinekałt: rapids, after a village name); and Chewelah groups. Major religious affiliations are Christian denominations, primarily Catholic. English and Interior Salish are spoken by the tribe.

Wanapum Band

The Wanapum Band today is a traditional Indian community that lives along the middle Columbia River within their native homeland. The community is comprised of a longhouse and families that follow traditional social, subsistence and religious customs while having adapted to modern societal, and economic demands. The Wanapum people believe that their Creator gave them the land as a sacred trust and would not take it away from them. The families who live at Priests Rapids maintain the responsibility to address concerns on their ancestral homeland. The Wanapum have never left their homeland because of the sacred trust, and their responsibilities as they have been handed down to them from their elders.

4.8.2 Tribal Resources

Tribes and traditional Indian communities continue to have rights and interests in the lands and resources managed by the Federal government. For example, tribal rights and interests relate to lands a tribe ceded to the U.S. Government and regard certain rights to hunt, fish and gather, and graze livestock. In addition, tribes maintain cultural values in both natural and cultural resources located in the lower Snake River. Numerous aquatic, plant and wildlife species retain cultural significance to tribes (e.g., salmonids, lamprey, sturgeon, whitefish, sculpin, deer, cous, Indian carrots, chokecherries, and tules). Land and salmon are discussed below. For additional information concerning the tribal view of natural and cultural resources, see Technical Appendix N, Cultural Resources, Technical Appendix Q, Tribal Consultation/Coordination, and the Tribal Circumstances and Perspectives report (Meyer Resources, 1999).

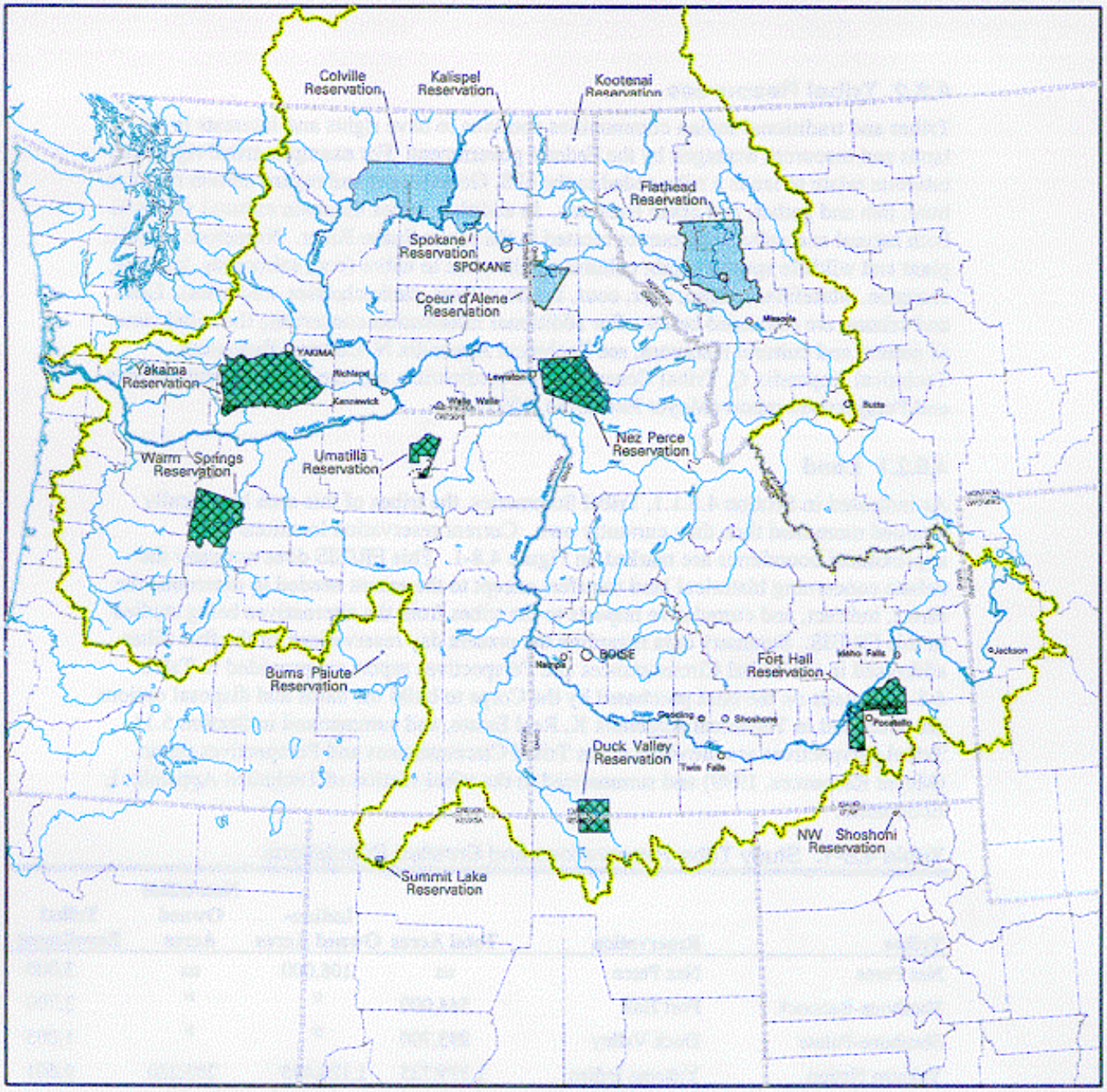
4.8.2.1 Land

As indicated in Section 4.8.1.1, Tribal Summaries, the tribes of this area historically retained more land than they currently own. Current reservation locations and approximate boundaries are marked on Figure 4.8-1. This FR/EIS does not enter the debate concerning historical land transfers except to the extent needed to determine the direct, indirect, and cumulative impacts to the tribes from the alternatives being studied in this FR/EIS. Summary data regarding the present day reservations of the five tribes addressed in the Tribal Circumstances and Perspectives report are provided in Table 4.8-1. Details on the land purchased by the Corps to build the dams and disposal options are described in Technical Appendix K, Real Estate, and summarized in Section 5.11. Tribal perspectives are provided in the Tribal Circumstances and Perspectives report (Meyer Resources, 1999) and summarized in the tribal section of Technical Appendix I, Economics.

Table 4.8-1. Study Tribe Reservations and Enrolled Populations

Tribes	Reservation	Total Acres	Indian-Owned Acres	Non-tribal Owned Acres	Tribal Enrollment
Nez Perce	Nez Perce	na	108,000	na	3,000
Shoshone-Bannock	Fort Hall	544,000	1/	1/	3,700
Shoshone-Paiute	Duck Valley	293,700	2/	2/	1,003
Yakama Nation	Yakama Indian Reservation	1,379,725	1,126,445	253,280	9,601
Umatilla	Umatilla Indian Reservation	292,744	95,136	197,608	2,087
Warm Springs	Warm Springs	643,000	641,110	2,102	1,683 3/

1/About 3 percent of the reservation is owned fee simple by Indians. No other data is currently available.
2/Nearly all reservation lands are owned by Indians. No other data are currently available.
3/This is the 1972 population total. No other data are provided in the Tribal Circumstances and Perspectives report.
na - not currently available
Source: Meyer Resources, 1999.



BOUNDARIES

Columbia River Basin

State

County

TRIBAL RESERVATIONS

Study Tribes

Other Basin Tribes

KM 100 50 0 MILES 50 100

1,000,000 ACRES

1 : 76,032,000

DRAFT

Lower Snake River
Juvenile Salmon Migration Feasibility Study

Figure 4.8–1.

TRIBAL RESERVATIONS

1999

GIS Analysts & Graphic Assembly Applied Technology Team (CENWW-PM-PD-EI)
g:\regional\r2k\plates\arl_smers\crb\cribtr.dgn:DISFILE PLOTTED: 07 DEC 1999

4.8.2.2 Salmon

The decline in salmon has impacted the harvest practices of many, including the tribes. Although it is generally conceded that many factors have contributed to the decline in salmon and Pacific lamprey harvest, the tribes feel that if the dams were removed, they would have a better chance for future increased harvest.

The Tribal Circumstances and Perspectives report includes data and cultural information with regard to the salmon's role in tribal societies. Estimates of salmon populations, rates of decline, and future runs are provided in Technical Appendix A, Anadromous Fish, and Sections 4.5 and 5.4, Aquatic Resources.

In the process of complying with the Endangered Species Act, the Federal agencies have implemented actions specifically designed to benefit salmon. This focus is consistent with treaty and trust responsibilities.

4.8.3 Current Tribal Circumstances

The Tribal Circumstances and Perspectives report states that the study tribes cope with high poverty, unemployment, and death rates. It also provides a tribal perspective with regard to the comparison of present wellbeing of tribes and their non-tribal neighbors. Summary demographic and economic information drawn from this report is presented in Table 4.8-2. While the tribes are generally uncomfortable with statistical treatment of tribal issues, these data allow some degree of comparability and evaluation.

Table 4.8-2. Relative Circumstances of the Five Tribal Circumstances and Perspectives Report Tribes

Socioeconomic Indicator [1/]	Nez Perce	Shoshone-Bannock	Yakama Indian Nation	Umatilla	Warm Springs	ID	OR	WA
Families in Poverty (%)	29.4	43.8	42.8	26.9	32.1	9.7	12.4	10.9
Unemployment[2/]								
U.S. Census (%)	19.8	26.5	23.4	20.4	19.3	6.1	6.2	5.7
BIA (%)	62.0	80.0	73.0	21.0	45.0			
Per Capita Income ($000s)	8.7	4.6	5.7	7.9	4.3	11.5	13.4	14.9

[1/]The data presented in this table are taken directly from the Tribal Circumstances and Perspectives report (Table 41). See the tribe by tribe sections in that report for further information.

[2/]Census data (U.S. Bureau of the Census–1990 Census of Population: Social and Economic Characteristics, American Indian and Alaska Native Areas) and BIA data (U.S. Bureau of Indian Affairs, 1995. Indian Service Population and Labor Force Estimates) are both included because census data is more rigorous but tends to overestimate employment. BIA numbers are less rigorous but more likely indicative of tribal circumstances, particularly over winter months.

Source: Meyer Resources, 1999.

4.8.4 Government to Government

The sovereign status of Indian tribes has long been recognized. Principles outlined in the Constitution, treaties, Federal Statutes, regulations, and executive orders continue to guide national policy towards Indian nations. Working within a government-to-government relationship with Federally recognized Indian tribes, agencies consult, to the extent

practicable and permitted by law, with Indian tribal governments; assess the impact of agency activities on resources; ensure that tribal interests are considered before the activities are undertaken; and remove procedural impediments to working directly with tribal governments on activities that affect the rights of the tribes.

This relationship recognizes that tribal governments are sovereign entities with rights to set their own priorities, develop and manage tribal resources, and be involved through the consultation process in Federal decisions or activities which have the potential to affect these rights. The development of this FR/EIS has included efforts to obtain tribal views of agency responsibilities or actions related to this study, in accordance with provisions of treaties, laws and executive orders, as well as principles lodged in the United States Constitution. Several tribal chairs/leaders have met with Corps commanders/leaders with regard to this study. The Corps has also reached out, through designated points of contact, to involve tribes in collaborative processes designed to facilitate information exchange and consideration of various viewpoints. Tribal members have also participated or attended regional forums or meetings where these issues were discussed.

Numerous documents address Federal responsibilities and policies toward tribes. The Corps'Native American Policy is set forth in the February 1998, Lt. General Joe N. Ballard, *Memorandum for Commanders, Major Subordinate Commands and District Commands: Policy Guidance Letter No. 57, Indian Sovereignty and Government-to-Government Relations with Indian Tribes.* Treaty rights and trust responsibilities are derived and interpreted through statutes, regulations, executive orders, and, court cases, as well as individual treaties.

Technical Appendix N, Cultural Resources, and Technical Appendix Q, Tribal Consultation/Coordination, address the Corps'work toward fulfilling its unique relationship with and obligations to Native American tribes and Indian peoples. The tribal impacts of the alternatives under consideration are being evaluated using many resources including the Tribal Circumstances and Perspectives report and associated sections in Technical Appendix I, Economics; Technical Appendix N, Cultural Resources; Technical Appendix Q, Tribal Consultation/Coordination; and other comments received throughout the study process. The potential effects of the proposed alternatives are discussed in Section 5.7, Native American Indians.